Ansar Al-Mujahideem English Forum

presents

The English Translation of

Al-Masada Media's Release

Why the Ummah Strayed And How to Awaken it

Penned by:

Sheikh Abu Saad al-Ameli

May Allah Protect Him

In the Name of Allah, the Compassionate, the Merciful

Al-Masada Media Foundation

Presents

Why the Ummah Strayed
And How to Awaken it

By Sheikh Abu Saad al-Ameli

1432H / 2011 AD

Praise Allah, the Lord of the worlds, and blessings and peace on the messenger of Allah, his family, his companions and those that supported him.

In view of the importance of this subject, we decided to collect, organize and republish it in the form of a separate, comprehensive research project rather than leaving it in scattered papers that could make it difficult for the honored reader to obtain in the wealth of the many topics on the pages of Shumukh Network. It is our ambition that everyone will benefit and that the honored reader will share by adding ideas and suggestions for participation in the process of awakening the Ummah. It is a process that everyone must share in; everyone that is as much as he is able.

1- The Condition that the Ummah has reverted to and the causes of it

I am happy to share with you in this beneficial workshop and important dialogue on the blessed Shumukh al-Islam Net concerning the state of the Ummah and how it got there. I am also happy to discuss the causes of this lapse in order to remove them as well as components of awakening the Ummah so they can be implemented.

Before beginning, I would like to ask the beloved brothers, who are following this discussion, to convey it to their brothers, whose circumstances do not allow them to join these Jihadist forums. Since the teacher is much more aware and learned than the listener, I propose to the brothers that they take the best and most beneficial of these words and study them together in a training series. Perhaps this material will help them on the path. On their part and without doubt, they will be able to add practical ideas and suggestions from being on the path of Dawa and preparation that will share in awakening the Ummah. All of you are shepherds, and everyone is responsible for his flock.

May the beloved sheikh and brother Abu Muslim al-Jazaeri be blessed in this good endeavor. May our excellent sheikhs Radwan and Abu Abdel Wahhab also be blessed as well as everyone who participates in this seminar and this important and extremely sensitive, open discussion.

This discussion touches the absolutely most important difficulty that the Ummah complains of and the causes that put it behind on all levels and in all fields. This is especially since it has lost the leadership among the nations that the Glorious and Most High Allah wants for it, and so it has become a ready meal, upon which all the nations are flocking together as gluttons to a meal or lions upon their prey.

The first cause of this condition that comes to the mind of the Muslim is the sickness of debilitation (love of the world and hatred of death) as the prophet, may he be protected by the best blessing and the purest peace, told about. Every one of us has contracted it or been stricken by a part of this disease in one way or another. Consequently, all of us are responsible for this

condition that we are in, though in varying degrees. Every conscience is responsible, and it would be a great injustice to lay the weight and burden of this crime on one group to the exclusion of another.

The enemies understand the significance of this malady. It is as if they comprehended the Hadith of the prophet, blessing and peace of Allah be upon him, and purposefully circulated it in the Ummah at the time, in which Muslims take this illness for granted and do not think about preparing for it or treating it.

Everything that the Ummah suffers from today - including weakness, dispersion, remoteness from the religion, loss of values and ethics, apathy, cowardice, humiliation, disgrace and dependence on those who oppress them as well as frustrations and devastations - are all direct symptoms of this dangerous disease.

From it stem all the misfortunes, of which the Ummah complains, principally the neglect of Jihad, which is the most ideal barrier to guard and protect the Ummah from the ambitions of the occupiers. Jihad is the tip of the spear in the confrontation against all that are ambitious to take the Ummah and its wealth. Jihad protects the Ummah's religion and its earthly possessions.

From this dangerous disease, we are able to know the shortcomings of the Ummah. In other words, we are able to discover the weakness of its immune system, and thereby, find the appropriate natural food to strengthen it. Subsequently in the next stage, comes the search for the remedy that will decrease this disease or completely eliminate it.

In all truthfulness, I say that all the causes of weakness in this Ummah, and which are a direct cause of bringing it into this state, stem from the disease of debilitation, which in turn is divided into two halves.

The love of the world, attachment to it and its effects on the hereafter; this, by necessity, leads to the neglect of many duties besides the requirements of Shariah. From here, other side effects occur such as hedonism, occupation with the affairs of this world and indulging in lusts and pleasures as the Most High says in the Noble Koran, {But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-} (Maryam 59). There are also other negative effects, frustrations and constraints.

Aversion to death is a lack of preparedness to meet Allah. This by necessity results in the love of the world and forgetting judgment and punishment. It is laziness with regard to preparing for the last day. In turn, this leads to cowardliness and fear in facing difficulties. It results in stinginess and greed for the benefits of this transient world. Finally in turn, like the love of the world, it leads to forsaking the requirements of the Shariah and contentment with some small works that

do not reach the required amount. It neglects duty, deceives itself and pretends that it has done what is required.

This discussion basically applies to the group of those who are aware in the Ummah. I mean the scholars or the heirs of the prophets. This group has greater and larger responsibilities than the other groups. When it stumbles and deviates, a great part of creation stumbles and deviates with it. This requires that it be continuously vigilant, steadfast and upright without lapsing and letting up.

The knowledge that this group bears or that Allah has put upon it is a duty before it is an honor. This duty has numerous aspects that must be discharged and adhered to. The scholar is more accountable than others. He is put under a microscope for people to see what he is doing so they can follow his example. Therefore, he must always be alert and vigilant as I said. Consider that this knowledge is a trial and test from the Mighty and Glorious Allah to see if they will thank Him or disbelieve Him. Being grateful for knowledge, working with it and spreading it among people are the commendation. So also is adhering to the commandment of Allah in private as well as in public, in joy as well as in distress and in easy and hard times.

The brothers and sisters must be reminded that knowledge is in degrees. Every Muslim believes in Allah and in the Day of Judgment and has permitted himself to bear this religion, and so he is a scholar in some way or another. Therefore, the discussion that took place before is also, "Everyone according to his ability." Therefore, it must not be believed that we are removed from this responsibility that is put on the scholars. Everyone that knows something or an issue has thereby entered the company of the scholars and has the duty of obedience and adherence before passing it on.

These are some notes and ideas that I wanted to share with the brothers about the issue of diagnosing the condition of the Ummah before embarking upon prescribing the necessary medicine.

May God bless everyone and make you successful in what is good and right for our religion and for this the final Ummah that is a witness over the rest of the nations. {Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves;} (al-Baqara 143). I ask Allah that He would bring relief and that grief would be removed from this Ummah. Praise Allah, the Lord of the worlds, first and last.

2- Some Causes that Hinder the Awakening Process

We are moving on to the second part, which touches on practical solutions for awakening the Ummah. I talked in the first session about debilitation as a primary cause that the Ummah is sitting back and being restrained from performing its many duties for its religion. The Mighty and Glorious Allah ordered in His book and honored the Ummah with good among the nations, and the Most High said, {Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God.} (Al 'Imran 110). The Most High also said, {(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with God rests the end (and decision) of (all) affairs.} (al-Hajj 40.)

This good is a burden before it is an honor. The process of awakening must stick to getting rid of the disease of debilitation, which materializes in loving the world and depending on it on the one hand and aversion to death on the other hand.

No doubt, there are several causes that result in the appearance of this illness so that it is raging in the body of the Ummah in this startling and alarming way in the souls and minds. It remains as a big obstacle and barrier preventing the awakening process. In the light of these symptoms and causes, we are going to try to present the appropriate remedy for every one of these symptoms. We can summarize them as follows:

Causes that we can call internal or self inflicted for which the Ummah bears full responsibility:

1- Absence of true doctrine in the Ummah: This is the heart of the entire issue. It is the compass that equally directs both the individual and the group in this life and specifies the path that must be followed. It gives the Ummah strength and protection from all false doctrines and sects that threaten it. (Look at this chapter in detail: "The Factors and Requirements for Awakening" by this writer; Al-Masada Foundation Publications; Shumukh al-Islam Network.)

2- The absence of group action in applying religion and the absence of group spirit in general: This results from the absence of true doctrine and putting it into practice. Thereby, many severe maladies and deformities spread to the body of the Ummah. From them spread the spirit of individualism and apathy among the people. From here, every political party has come into being with what it glories in. From here, odious individualism wins over the group spirit in everything. Even in prayer, the Muslim finds difficulty and laziness in performing it with the group, especially morning and evening prayers. Consequently, this has led to establishing random individual action far from the group and far from collective organized action. This in turn resulted from seclusion in the homes and concern for the affairs of the home and the children. The warning of the

messenger of Allah, blessings and peace of Allah be upon him, in the Hadith came true, "The wolf eats the stray sheep." Therefore, we have become prey to every wolf, the chief of which is Satan and these apostate ruling regimes, which easily control people and spread wide-scale corruption without being observed or held accountable.

3- The absence of obedience to the Mighty and Glorious Allah and compliance with His commands; this has resulted in the following:

  - Lack of obedience
    This results in the Muslim remaining alone, hiding from events and being unable to face them and being unable to influence them. It also leads to ingraining selfishness, self love and preferring self interest over the interest of the Ummah. Here, one sees the afflictions of Muslims and is content with a negative feeling far from practical actions such as spending for the sake of Allah whether that is for the preparation phase or Jihad. This is on the financial level. It is akin to fear and cowardice. That is fear of the implications of afflictions for the religion, including persecution, imprisonment, and thereby the inevitable fear of death, fleeing from battlefields and confronting the enemies. The one, who cannot spend his money and his time, will never in the first place be able to sacrifice himself for the sake of Allah.

  - Pride in one's own opinion
    Ignorance and opinionatedness have become widespread. Consequently, this has led to scorning the truth and to disdain and scorn for men of good judgment, capable men and righteous preachers. This is on the pretext that I understand as well as they do, and they have nothing to distinguish themselves from me. Therefore, they have no right to order me to follow them or to join their group.

    This is the conviction that is settled in the minds of this type of people. This has therefore led to a multiplicity of groups and factions and to the spread of disagreement and conflict among them, whereby each group claims infallibility for themselves and their way and describes the rest as ignorant and faulty.

4- Absence of the role of scholars in fulfilling their duties: whereby the biggest share falls on their shoulder because they have forsaken the role entrusted to them. They were supposed to make the people aware of their religion and their duties, but they failed to make the ranks steadfast in the truth, to spread it and defend it before the oppressive ruler. After that, they supplanted the Shariah of Allah.

5- The passive role of the Islamic movements that do not take the lead in rejecting the occupation, the failure to awaken the concern of the people, following the wrong policy in interacting with the people and the existing apostate regimes:

For this point, we are able to say that most of these movements played the role of placating the people. In a big way, they astonishingly delayed the process of awakening the people. This is the reason that the way, they adopted for the path of change, is wrong.

Rather than tackling the roots of this corrupt situation and trying to expose its corruption to the people and offering an alternative based on the religion, these Islamic movements rushed to meet this situation half way. They were satisfied with half-way or quarter solutions, maintaining meager gains, which they subsequently designated as indeterminate benefits. They gave a feeble excuse for this serious deviation that it was for the sake of protecting the interest of the Dawa. They claimed that they are living in the Meccan phase, which permits them to not clash with the foundations and figureheads of this corrupt situation. All of them shared in the departure from sound solutions for dealing with this situation.

There are external factors that the Ummah is also partially responsible for because of its dependence and acceptance of the occupation and of the dictates of the apostate rulers.

We can mention the most important of these causes as follows:

1- The Jews and idolaters (including Christians, atheists, apostates, hypocrites and others) have agreed to war against the Ummah and to subjugate it, sometimes by power and force and other times through deception, spreading corruption and by stirring up, beautifying and facilitating the satisfaction of lusts. This is so the Ummah would abandon its religion and be too weak and lost to establish any awakening movement. It would then accept the status quo as the fixed and unchangeable decree of Allah.

2- Righteous activists and people such as scholars in the Ummah have been targeted to pressure them, persuade them, neutralize their gifts or water them down and to turn them away from the right path. Those, who refuse to be taken in by this plan, are eliminated, imprisoned or forced to emigrate.

3- Sincere sons of the Ummah are being drowned in an ocean of lusts and tied to the world by employing them in the corrupt regime, believing that they are performing an inescapable duty. They are convinced that this participation will contribute to reforming society, will guide people and will become an example for the people. This is where we find the Muslim engineer, Muslim physician, the Muslim professor and other great and lucrative professions that simple people dream about.

   The conviction becomes deep-rooted among them that they must participate in society to the extent that this issue becomes a goal in life for them, and they are content with some religious services or by doing some charitable acts, supposing that they will fulfill what is wanted. Thereby, they become removed from the true fields of Dawa, training, preparation, Jihad, making people see the truth of the situation and trying to relieve the oppressed and inform the ignorant.

3- The Means and Factors of Awakening

Departing from what has preceded and in the light of those causes that have shackled the Ummah and sapped its energy for liberation and awakening, we are now able to touch on the means of awakening and shed light on the most important factors that we believe will contribute to the expected awakening.

First: Spread pure doctrine in the souls of the people

That is the doctrine of monotheism in its true, godly meaning to people and its role on this earth and its true meaning in this world and the hereafter. It is correcting the understanding of Wala and Bara, the understanding of governance, the understanding of disbelief and faith and other basic concepts that this religion stands on. Our enemies try to destroy the true meaning and understanding of these concepts in the minds of people to the point where our people almost cannot differentiate between a believer and an infidel, between an apostate and a hypocrite, between a legitimate ruler and another apostate who supplants the revealed laws of Allah. They have confused the enemy with the friend. They have even taken the enemies of Allah as protectors rather than Muslims. They seek their strength.

Rather than helping or being loyal to believers who rule justly, they are openly hostile to them. This is because of the deception of the rumors of the enemies and their lies against them.

As for how we will spread this doctrine, I say that we should spread it by all means possible, individually and in groups, secretly and openly. We should do so with written publications, with audio and video recordings and via information and training sessions and by establishing special

places for that along the pattern of Bin Abu Arqam's Dar al-Arqam until Allah provides more wide-spread means and more public platforms for believers.

The focus must be on preachers, clerics, scholars and seekers of knowledge so they will be the first to understand, become well versed and knowledgeable of these neglected concepts so that they can believe them and become preachers in their pulpits and fields of work.

I would like to focus on a very important point that must be extremely clear, and so we plunge into the field of Dawa.

Brothers, know that the first phase of the Dawa must concentrate on establishing and building a solid base of believers. The movement is not in the statehood phase for the Dawa to go out to all people because this requires the existence of many organizations to absorb the broad groups of those being called. This is because they must be strengthened. There must be follow-up on their growth and training. They must be put to work after that. This cannot happen with a movement, whose personnel still live in the clandestine phase. This cannot happen with a movement that does not have the financial components to put much human capital to work.

Here, we must concentrate on choice believers, who would be trained in an intense program. Their development would include theoretical and practical aspects at the same time. This is so we would be able to produce prepared leaders, who are capable of beginning the Dawa and forming new cells.

I believe that the content of the development program must initially focus on firmly establishing the concept of monotheism and true and comprehensive doctrine in the souls of this select group so that it would be the expected solid foundation for believing communities.

Parallel to this, there needs to be instruction of other subjects that the field requires. Each one should be instructed according to his specialty, ability and inclinations. The ability and giftedness of each member of the group must be taken into consideration. Each one should be prepared according to what he was created for.

The best way to establish theoretical concepts and studies is real-life practice, mixing with people and being patient with their irritations rather than isolating the learners and keeping them above them.

The World Wide Web is notable for being able to overcome many obstacles for us to bring the word of truth to the one who wants it without observation or being held accountable. We cannot deny its very effective and influential role in the field of Dawa and in communicating with people with great ease and delivering everything we want.

Therefore, it is our duty to diligently develop our pulpits on the net, to secure them and to maintain them to successfully continue their work in this field. This is because it is considered our only pulpit for spreading our Dawa on the widest scale possible with the least financial and human losses.

Second: Organized group work

One cannot talk about spreading the Dawa and influencing people without organized group work. Otherwise, the efforts will be scattered and for the most part will be characterized by individualism, apathy and haphazardness with people's movements in general and especially with sincere adherents.

Islam by its very nature is a group religion, and man by his temperament is social. He hates individualism in everything. The nature of the Koranic message pertains to the group in its commands and prohibitions. Here the preachers and sincere sons of this Ummah must revive this practice and firmly establish the requirement of group work as they have firmly established it in their group prayer, their Hajj and their fasting. It must also in the first place be there with force while in the training, development and preparation process in order to bring about a comprehensive Islamic awakening.

One could say that this matter has its serious obstacles and dangers for the individual's security. I say that if a duty cannot be fulfilled without something, then that something becomes a duty. We cannot violate the Sunnah of this religion and its nature and disobey the Lord of glory with regard to the requirement of the group and the assembly because of fearing for our heads. When we accepted joining this religion, we took an oath of allegiance to the Mighty and Glorious Allah by sacrificing our goods and our lives for the support of His religion. {God hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in Truth, through the Law, the Gospel, and the Quran: and who is more faithful to his covenant than God. then rejoice in the bargain which ye have concluded: that is the supreme achievement.} (al-Tawbah 111.)

It is an oath of allegiance that cannot be disavowed. There is no other way than for us to take the path of sacrifice, loyalty and suffering. Whoever indulges himself in hoping for something else is mistaken and will never be part of the family of faith, much less be part of the family of the Dawa and Jihad.

The Most High Allah requires that we be cautious in everything, and we must use the necessary means to avoid affliction as the messenger of Allah, blessings and peace of Allah be upon him, said, "Do not hope to meet the enemy. If you do meet him, ask Allah for steadfastness." Or as he

said, blessings and peace of Allah be upon him. “Advance with caution, and trust in Allah while using all of the means.” This is a general principle for our action in this religion.

Group work is the basic support for every future awakening so that the people’s efforts are not lost and their energy scattered and everyone and his brother comes and picks the fruit or our people’s labors without warning to drive it to an unknown fate far from its values and its religion as has happened and is happening in most of our Muslim countries.

Our noble messenger began his Dawa from the Dar al-Arqam of Bin Abu al-Arqam, and he gathered around him the noble companions from various social levels to build a community of faith with the same doctrine. It has a single leader, a single vision and a single path which ended with establishing the Islamic State in Medina. His first action after building the Nabuwi Mosque was bringing brotherhood between the supporters and the immigrants so the buttress of the group and the assembly in the path of Allah would continue. It is the basis for the upright Islamic structure.

Being harsh with infidels and merciful among themselves

There are many descriptions that must characterize the individuals of the community of faith. I will concentrate on these two buttresses. We cannot find an expression that is more precise, complete and true for the condition that the individuals of the community of faith must be in. It is a Koranic expression since is a constructive expression and at the same time a command to the believers that they really embody it in their lives of Dawa and Jihad.

Harshness is met by mercy, and there is no contradiction. It is complete and comprehensive in one’s character and in dealing with others.

There is harshness in confronting the enemies of the religion, the enemies of the truth and even personal enemies, which is considered a protective stronghold for the community of faith. This is offset by mercy among believers, which is considered an element of strength and spiritual support that provides defense for the community of faith from the hostile sides.

It is not possible for the community to be steadfast in the face of external and internal dangers without the presence of this cohesiveness, this mercy and this affection among the people.

The people of the community are one block. Each member has his place and his value. It is like one body. No member can be left out, and likewise, a member cannot work outside of the organization he was born for. Otherwise, there will be a breech in the body. The system that must be followed in the community of faith is that which Allah has required us to obey. Obedience is the first good work commanded of us. Through Allah, we do not fear censure from the

censorious, if it appears to us to violate the command of Allah and the command of His messenger, blessings and peace of Allah be upon him.

The soldiers are like the faithful guards for the community of faith to keep it from turning from truth. The censure of the censorious must not come upon them for the truth. Neither should their words be put ahead of the word of Allah and His messenger. This ensures that their community will have a faithful protection and that there will be speedy and sure progress toward a blessed Islamic awakening.

Third: {Against them make ready your strength to the utmost of your power} (al-Anfal 60)

We have very much overlooked the issue of preparation in the appropriate phase where the brothers have a lot of time and security to prepare themselves on all levels before going out to the fields of Dawa and Jihad.

We must separate the preparation phase from the rest of the phases. We must apportion to it the necessary time so that its desired fruit may come. In other words, we must not burn through the phases and rush to pick the fruit and thereby be deprived of it. If we do, we will become a cause of delay in the progress of the Dawa and Jihad.

The criterion is not to accept any work or attempt to accomplish it or to accept standing in one of Islam's numerous gaps unless that strengthens the capabilities of the individual to enable him to accomplish his missions with complete success.

Moral and academic preparation

Preparation requires that effort must be focused in the appropriate place. Comprehensive and precise preparation is required. From this comes financial preparation, which is the primary aspect for whoever is observing the status quo of these apostate governments and their crusader and Jewish masters. They do not trust in dialogue or in peaceful solutions. They don't give their adversary space to spread the Dawa or to move with freedom in the field. This confirms that the necessity of possessing power or the right to power is the highest priority in the preparation process.

We call this: academic preparation, "faith preparation". Here the Muslim individual must attain a high level of faith so that he will find pleasure in a trial for the sake of Allah and consider it a gift from Allah Most High and an indication of being chosen. He then fills his heart with thankfulness and appreciation for what has afflicted him in this worldly life so that the good and the evil of testing are the same to him. {Every soul shall have a taste of death: and We test you by evil and by good by way of trial. And to Us must ye return.} (al-Anbiya 35.)

He must also consider the blessing from Allah upon him as a test of his faith. Will he thank Allah for it or will he disbelieve? It is not an indication of being chosen as many people believe. {(Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."} (al-Kahf 34.)

How is preparation accomplished?

Know that the preparation process does not take place in the catacombs. It takes place in real life. There are some actions that come within the field of preparation that can only be done in the open. However, a lot – the greatest part of it – is done in secret. The enemy must not know about it. We are not calling for haste or for provoking the enemy to drag us into marginal and peripheral battles that will not benefit us. We must know when to go out to battle according to what we have and according to a program that fits our preparation. This is from the theoretical point of view. From the operational or practical point of view, it is sometimes difficult for you to apply your program. You find yourself forced to take some operational positions in the open, which would reveal the matters. Progress must have casualties because the way is paved with thorns and snares, not roses.

Whoever thinks that he can go through all the stages of preparation without being known or without the enemy taking note of some of his actions or without some of his locations being discovered has ignored Allah's Sunnah in the Dawa. He should look for another world to move about in and another Sunnah for his strange Dawa.

Preparation for soldiers and preachers

I say that the Dawa has previously been harmed. I have also said that the Dawa will be more effectively energized during a period of affliction and testing and not the opposite. This is because whoever joins the community at that time will perfectly know what awaits him. The community will be devoid of all elements of hypocrisy and weakness. This is what the Meccan phase was like for the Dawa of the prophet, blessing and peace of Allah be upon him, where there was no hypocrisy or hypocrites.

To form a basis that will be a firm foundation that will hold up the structure in the future is the other thing. It is not possible for it to be established apart from the school of testing and affliction. {Do men think that they will be left alone on saying, "We believe", and that they will not be tested?} (al-Ankabut 1). Building the foundations during prosperity will result in a building of foam as is our current situation today where the preparation is massive and the result is paltry or less than nothing. The exception is found in the communities that are in periods of affliction, testing and confrontation with the enemy.

The best testimony for that is the existence of the disparate Islamic movements. By way of example, compare what all the movements in the field are living through. Compare the situation and state of the ones, who are adopting the political approach and fleeing from clashing with existing authorities and who even consider this confrontation as forbidden, with the state of the Jihadist movements. The Jihadist movements have adopted the course of Jihad and conflict with these regimes. You will find a big difference between them in formation, offering and advancing for the service of this religion.

The true and broad foundation is not built in a vacuum or during theoretical training, but in the midst of the minefield of affliction, testing and motion. Look at our situation to understand the obvious truth. There are groups numbered in the thousands if not in the millions that the tyrants do not care about and do not pay attention to because of their peaceful approach and their methodology that conforms to their laws and regulations. Whereas, Jihadist groups with just dozens of people take up all the tyrants' energy day and night to trace their steps in order to contain them and fight against them. Which one frightens the enemy? Is it the thousands or the dozens formed from the two foundations and two movements?

Moreover, the entire world has come to terms and forgotten their disputes and arguments. They have passed laws and made international agreements to fight terrorism and terrorists. What could terrorism mean other than Jihad, and who could terrorists be in their law other than the Mujahideen? Who is getting respect?

From here, our conviction increases that today the Mujahideen have the truth. Their method is the one that will exasperate the tyrants and please the Mighty and Glorious Allah.

This is the kind of men that must be developed and trained and then sent into battle against the enemies.

-Preparing the infrastructure

Working to change the status quo is a matter that requires many bases, which have the provisions that the Mujahideen can return to and safe havens from which the soldiers go out to execute their missions.

The war with the enemy involves hitting and running, and these bases are necessary to protect your back from the enemy and to resort to for more preparation and to take care of affairs far from the eyes of the enemy.

The Jihadist group must have big aspirations for the great religion, which it bears and seeks to apply in reality. Therefore, it is required to supply all the necessities for this great and momentous mission.

The first brick that must be found is the good woman, upon whose shoulder falls that largest burden of the process of training, development, directing, Dawa and Jihad.

There must be a concentration on providing comprehensive and correct training to the Mujahideen's women so that they will bring forth the suitable and needed generations. The woman is considered the basic buttress for the training and development process.

How could this not be? She is the mother, who is bringing up the emerging generation on the pure and immaculate principles of Islam. She is planting lofty values and superior character in our children. This is the basic provision for developing the Jihadist personality.

As a wife, she stands at her husband's side, taking the burden of the home and children away from him so he can be devoted to the burdens of Dawa and Jihad. More than that, she gives him both moral and tangible support and makes a way for him to focus on his Jihadist objectives, and so there will be outstanding results with the permission of Allah.

She is like a sister that stands at the side of her brother and helps with the burdens of the Dawa and Jihad in mobilizing the women and assuming some Jihadist missions that only women can do. With this, there is completion in the field of Dawa and Jihad.

After that, the Jihadist group must provide private and independent schools to train and develop the youth, who will bear the burdens of the Dawa and Jihad in a few years. It must not be content with the soldiers that it has now. Jihad will deplete men through martyrdom and imprisonment. Therefore, it is necessary and required to prepare generations who will take up the banner after these.

Schools and institutes must be founded to train preachers and trainers who will be in the group, who would not be influenced by the corruption around them and would not likewise drink from the polluted spring. Rather, they drink from the pure spring of Islam and graduate from the school of affliction, trial, besiegement and exile.

The group's young people must receive comprehensive and varied development, so they will be able to take care of their earthly duties in the field of light industry as well as in the fields of electronics, media and foreign languages so that they will be self sufficient in all areas that the Jihad needs.

They must have places for training for all categories and for both the physical and martial arts beginning with gymnasiums and especially martial arts locations for the youth to come and ending with true training camps for the art of war and all the types of weapons in the field.

Training horsemen and foot soldiers is done first in the initial phases of training and preparation. We then move after that to practical application on the battlefields where the fronts are open between the soldiers of truth and the soldiers of error. This is where true development and actual preparation take place by breaking the obstacles of trepidation, dread of the enemy and fear of death, whereby the Mujahideen advance and make great strides toward the expected victory.

Finally, it appears to us that preparing men is the most important buttress of the process of the sought-after awakening. The men would then be able to pave the way to remove substantial obstacles. Yes, the men will enable us to pull down mountains and do the impossible.

They are the real capital for every community of faith, so let us earnestly train, develop and prepare them for what the upcoming phases require. By Allah, I see nothing but fierce battles and trials on the horizon, near and far.

Fourth: Ongoing and continuous spending

Here spending is general in meaning. It has many venues, and it is not necessarily limited to spending money only. There are many ways that the Muslim could be stingy in giving and the cost could be more expensive than money itself.

The believer, who wants to be a Mujahid, must dedicate himself and all that he owns to the Mighty and Glorious Allah, standing for his Lord and his religion. He obeys the commands of his rightly-guided leadership every moment. He is fully prepared to be generous with whatever he has to support his religion and to fulfill the needs of his Dawa.

Perhaps we can enumerate some (not all) of the categories for the sake of example:

Spending time:

There are many brothers, who are prepared to spend their money for the numerous venues of Dawa and Jihad. He budgets a generous portion of his financial income for that. That could be at the expense of many of his family and commercial interests and needs or otherwise. He may give some of his very limited free time to his religion. However, he always evades and eludes devotion to his religion and giving the greatest part of his time to his Dawa and to his brothers to stand with them in the various gaps in the field of Dawa and Jihad. Therefore, his time becomes the dividing line between him and his group. Time becomes something valuable to the observant individual that he cannot give up, and so he divides between his family, work and some other

earthly requirements. He then out of a sense of obligation gives a few minutes to his Dawa and his religion when he is in a state of exhaustion and fatigue that are barely sufficient to fulfill a few matters of religion.

Meanwhile, there are dozens of tasks that are waiting for someone to accomplish, and they require the brothers' most quality times. This is because time has become the true and basic Jihadist working capital. How can we squander it in strengthening the tyrants' institutions, or in panting to earn money and living in this world at the expense of ruin in the hereafter while we are claiming that we are among the preachers of change and awakening?

Giving a son for the sake of Allah

It is not always in view that you send your son directly to battle and Jihad locations like this without groundwork. Rather, the norm must be first to instruct him, develop him, and give the needed preparation for him to be a true Mujahid.

The first steps are for you to condition him when he is little and implant in him the characteristics of the Mujahid such as patience, austerity, bravery, honor, sacrifice, giving, preferring others above himself, and before all these, preferring his religion and his doctrine above everything he has.

This training has become rare if not less than non-existent in the circles of Jihad supporters themselves, so then how would it be with the common people?

Therefore, the supporters of Jihad must begin this fine initiative and implant it in their surroundings in order for them to be an example for others. After that, they will not need to talk a lot to goad people to do it.

The issue of awakening requires more time than we picture. Dreams should not take us far off course so that we imagine that change could happen overnight. Likewise, it is not reasonable that we expect change without men. Men, as we all know, are lost during the process of change either through death or imprisonment. Therefore, we must think about preparing the second, third and fourth waves that will take up the banner and continue the work to bring about the anticipated change and awakening.

Sacrificing home, mount and position:

Jihad needs a lot, including the brothers' homes, their means of travel or other household necessities to accomplish their work of Dawa and preparation. Their group is in the most severe need of them because of a lack of financial resources to provide for all of this. When you attend to these matters and you ask the brother to contribute – for the time being – to support his

religion, you find the brother refusing, eluding and evading. He may come up with some excuses to defend his position. These excuses are no doubt more disgusting than his sin. The real reason is the weakness of his faith and his preference for the world at the expense of his religion. He is still very far from what the Most High said, {Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than God, or His Apostle, or the striving in His cause;- then wait until God brings about His decision: and God guides not the rebellious.} (al-Tawbah 24.)

The case is the same when the matter pertains to the office, employment or relationships with other people. It is difficult for the brother to sacrifice them when they conflict with the interest of his religion. With him the scales are tipped in favor of these relationships rather in favor of his religion and Jihad for the sake of Allah.

Spending money (goods – property)

This doesn't mean that there is Jihad without money. Fundamentally, there is no Jihad if there is no money to cover its various needs. It is not harmful or odd that we find Jihad with money (goods – property) put ahead of Jihad in person in the book of the Mighty and Glorious Allah {Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of God. That is best for you, if ye (but) knew.} (al-Tawbah 41.) And what the Most High said, {O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-That ye believe in God and His Apostle, and that ye strive (your utmost) in the Cause of God, with your property and your persons:} (al-Saff 10-11.)

There are other Jihad verses where Jihad with money appears before Jihad in person.

Jihad has taken numerous forms and covers all aspects. Every phase of it requires continuous financial expenditures. The Mujahid cannot move without this financial support.

During the preparation phase for example, the Mujahideen are devoted to and focusing on the issue of preparation and being prepared for battle. It's not normal to demand of these Mujahideen that they procure the financial resources to cover these movements. Rather, there must be a special team concerned with obtaining money.

There must be numerous and unconnected sources of money to ensure sustainability. There must also be secrecy and concealment in the financing operation, because the enemy is always trying to uncover Jihadist groups to break them or contain them in order to paralyze them so that they will remain weak and secluded.

Plunder from the enemy

The messenger of Allah, blessings and peace of Allah be upon him, says in the Hadith from from Ibn Omar through Ahmed, may Allah be pleased with them, "I have been sent near the hour with the sword so that Allah Most High alone will be worshipped without partners. He has put my sustenance under the shade of my spear. He has made whoever strays from my command to be humiliated and insignificant. Whoever imitates a people is one of them."

The understanding of Jihad is a matter that has been banished. Its meaning has been distorted, and the application of it in real life is missing. It came from the pages of our past. We mention it in the life of the prophet to our children that this is what we were doing. Meanwhile, our enemies are applying it against us day and night and we accept it, sitting down.

We pay our money, our children's sustenance and the wealth of our countries from the ocean to the gulf to him for the invoices of shame and disgrace, and no one rattles a sword. Moreover, no one understands in the first place that it is plunder and booty without war. All the enemy has to do is pick up his nuclear stick, his conventional military or his stick called an economic blockade or the new sticks, which are considered the latest things in vogue in this field. These are the sticks of the accusation of terrorism or supporting terrorism. It is enough for him to raise one of these sticks to obtain all that he wants and more.

All of this happens while we are besieged, rather occupied in most of our countries. Meanwhile, the Mujahideen are trying to repel the assailant and occupier. They are trying to regain some of our plundered goods. The fifth column of hypocrite scholars and authorities are talking about tolerance, forsaking violence, desiring what is lawful, not attacking the wealth of others as well as other alleged crimes that they wrongfully and deceitfully attribute to the Mujahideen.

The apostate, ruling regimes are considered regimes that war against Allah, His messenger and the believers. They derive their legitimacy and power from the infidel occupation that is soaking up our goods as we have previously said. Therefore, all the economic institutions of these regimes are considered good legitimate and permissible targets for the Mujahideen. Judgment must be exercised about how to wreck them in order to weaken these regimes or to plunder them in order to strengthen the power of Jihad.

In this field, the Mujahideen and especially their leaders must employ their minds to search for appropriate means to make plunder one of the most important sources of financing for the Jihadist endeavor. They should never be ashamed to put forth this forgotten doctrine and revive it in souls so that strength and power return to the Mujahideen.

Let us pull the rug out from under the feet of the enemy and let us take back the wealth of Muslims and use the goods of our countries to serve Jihad rather than giving them cheaply to the Jews and crusaders abroad and the apostate regimes at home.

Spending in good times and bad times:

We must look at the full meaning of "spending". It is not only connected with money, as may come to mind. Rather, it must be spending all that the Muslim has for the sake of Allah. As in the words of the Koran, {O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.} (al-Baqarah 254.)

Muslim, you are being asked to spend all the sustenance that Allah has given you and don't be stingy with it if you are truthful in your affiliation with this religion. That is because you are being stingy with yourself. If you spend, you will find it with Allah, so why the stinginess? Spending saves the one who spends from destruction as witnessed by the word of the Most High, {And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction;} (al-Baqarah 195.)

Aslam Abu Omran (narrated by Abu Abbas, Mujahid, Akrama and Saeid bin Jubair) said:

> He put an immigrant from Constantinople against the line of the enemy to break through it. Abu Ayyoub al-Ansari was with us, and people said, "He is making his own hands contribute to destruction." Abu Ayyoub al-Ansari said, "We know this verse. It was revealed to us. We accompanied the messenger of Allah, blessings and peace of Allah be upon him. We saw these things with him, and we helped him. When Islam spread and became evident, we had an amicable meeting with a company of supporters, and we said, 'Allah honored us along with His prophet, blessings and peace of Allah be upon him, and He gave him victory so that Islam spread and its people multiplied. We preferred it over wives, money and children. The war has come to an end, and we are returning to our wives and children and will reside with them, and this was revealed to us, {And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction;} (al-Baqarah 195.) The destruction was in residing with the wife and children and forsaking Jihad.'"

(Narrated by Abu Dawoud, at-Tarmidhi and an-Nisaei.)

I say look at how Allah Most High blamed those, who established the Islamic state with their money and blood and then wanted to sit back with their family and money since they thought

that they had done their duty. Therefore, what do we say to our Ummah that has been stingy with its religion at a time when the enemies have assailed it and the Shariah of Islam is missing and its place has been taken by infidelity, apostasy and hypocrisy?

The Dawa phase also requires spending money. Its place has a higher importance than time. There are many people, who can give their time for the sake of the religion, but they are stingy with their money. For this reason Allah Most High mentioned it immediately before "person" in all the Jihad verses with the exception of the "purchase" verse where "persons" comes before "goods" as the Most High said, {God hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise):} (al-Tawbah 111.)

Whoever is unable in the first place to spend his money for the sake of Allah will never be able to give his person for the sake of supporting the religion of Allah. For this reason, the believer must train his soul and get it accustomed to giving money so that he will be able to give his person. This is the highest category of giving.

During the Jihad phase, spending becomes more of an imperative. Whether it is on the level of time, money, family, position or self, it becomes the utmost in giving.

With regard to the element of time, the Mujahid is fully devoted to Jihad and doesn't leave any of his time for other issues unless they have a direct or indirect connection to his Jihad. His life has changed, and he has become a true soldier. You see him continually present at all the Jihad locations. He doesn't leave his position, unless he is ordered by his commander so that Islam is not undermined by him. The gap that we overlook, is the one that enemy could enter through and could inflict heavy losses on us that could destroy the structure.

With regard to money, the Mujahid shares his money for the sake of Jihad and always seeks to cover the requirements of his Jihad and the Jihad of others. He also participates in searching for all legitimate means of obtaining sources of income for the community of faith that he belongs to so that Jihad doesn't come to a halt. This is because he understands that money is the sinew of Jihad work. Without it, it is not possible to advance and achieve its objectives.

From here, you see the sincere and true Mujahid in his Jihad feels restricted and cramped when he doesn't find something to spend for the sake of Allah. He is afraid that this shortcoming in the duties of Jihad will hamper him and that he will become one of those who sit out.

One of the types of spending during the Jihad phase is the possibility of losing the wife and child for the sake of Allah Most High. That is when the Mujahid has to choose between them (and relying on this world in order to keep them) and forsaking Jihad. That is whether it is caused by the wife refusing to continue in Jihad with him or because of the pressure and bargaining that he

is exposed to from the enemies who give him the choice between leaving Jihad and between sacrificing his wife and child. He has no choice then but to continue in Jihad and to give his wife as an offering to Allah Most High either through martyrdom or forced emigration. The first band of companions of the messenger of Allah, blessings and peace of Allah be upon him, experienced some of this scenario when they immigrated from Mecca to Medina, where the idolaters kept them from their wives and children. Many Mujahideen in subsequent eras experienced this. Here we see another example from this era where the Mujahideen, thanks to Allah, gave excellent examples of spending and sacrificing their family and possessions for the sake of continuing on the path of Jihad and steadfastness.

Spending during difficulty is the test. Here is where true faith and devotion appear, because there is nothing easier than for a man to spend in times of affluence. There is nothing easier than for a man to claim to be brave, noble and generous during idle times of prosperity. However, there are few that are loyal and true in their Dawa when the trial becomes severe, the provisions are diminished and the herald gives the summons for Jihad.

Look at how the supporters handled the provisions of this covenant during the first test of them in real life. That was when their brothers emigrated to them from Mecca, and the messenger of Allah, blessings and peace of Allah be upon him, requested of them that they accept them as brothers in Allah. They complied with this prophetic summons and more so, whereby they divided their possessions and homes in half with their immigrant brothers. One or more of them even asked his immigrant brother to choose one of his wives so that he would divorce her and his brother could marry her. (This is on the authority of Saad bin al-Rabie and Abdel Rahman bin Awf, may Allah be pleased with them.)

Other unique pictures of spending one's money and person are found in the raids that resound in the books of the Sira. If I were not afraid of being too lengthy, I could mention dozens of them. There was the companion, who was coming to wage Jihad and did not find what he could spend for the sake of Allah, and so he returned weeping and grieving that he was not able to go out with the army, {Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.} (al-Tawbah 92).

Conclusion:

If we were to examine the situation of contemporary Islamic movements, we would find two basic types. There is no third one beside them. There is the type that goes by the provisions of the al-Aqabah agreement, especially the provisions that I have previously mentioned (obedience and spending). Here, we find its personnel adhering to these and most admirably embodying

them. Because of that, this type has succeeded and advanced on its path of Jihad. It has become a threat and source of fear to the infidel world and its apostate and hypocrite helpers. It has become a thorn in their sides that will never go away until its objectives are realized by the permission of Allah.

The second type has deviated from this agreement and has not fulfilled its provisions as it should have, especially in the area of spending. Thereby, they have taken this religion on a secondary track. They have chosen peace and prosperity to fulfill their own desire. Their progress has been delayed, and they deviated from the true path. Their movement has been defeated and they have kept going in circles despite their numerous personnel.

The enemies have noticed this big gap in the ranks of the Islamic movements, and they have tried to manipulate this sensitive spot. They have tried to tame Muslims with the love of dignified offices and being connected with them. They have deluded them that they are a beneficial means of serving their religion. These means have turned into the ends and goals of those who have them so that they forget the real goals. They encourage them to waste and spend with these means. They make their religion ugly, and Satan makes their actions look beautiful and so turns them away from the path.

We ask the Mighty and Glorious Allah to help us fulfill our responsibilities and to embody the provision of spending for the sake of Allah in prosperity and difficulty with our time, families, homes, positions, commerce and our selves. We pray that He would make all of this a means to serve our religion, not goals in and of themselves. We also ask the Mighty and Glorious One to apply the saying of the Most High, {Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than God, or His Apostle, or the striving in His cause;- then wait until God brings about His decision: and God guides not the rebellious.} (al-Tawbah 24).

These are the most important factors of awakening, about which I wanted to provide some detail. Perhaps they have fulfilled the objective, and I will have been successful with them. If that is the case, then it is a gift and a benefit from the only Allah. If that is not the case, then that is due to my own shortcoming and from Satan. We pray to the Praiseworthy One that He would make us see our shortcomings and faults and inspire us to wisdom and truth in our words and actions.

Praise Allah, first and last, and blessings and the best abundant peace of Allah be upon our master Mohammed, his family and his companions.

A word of thanks and advice: I am seizing this opportunity to renew my thanks to my beloved brother Sheikh Abu Muslim al-Jazaeri for starting this extremely important seminar. Thanks also

go to everyone who provided an effective opinion or suggestion for the issue of awakening. No doubt, the issue concerns everyone, and I invite the honored readers to return to the seminar in the archives of Shumukh to view the effective opinions and contributions of the brothers regarding this matter.

The Most High Allah is above all. He is the Most Knowledgeable and the Most Wise. Blessing and peace of Allah and may He bless our master Mohammed and both his family and companions.

Written by Abu Saad al-Ameli – may Allah forgive him and his parents – 1432H

Greetings from your brothers at Al-Masada Media Foundation

(The voice of Shumukh al-Islam Network)